



Scents & Sense

In reference to Moshiach it says והריחו ה' ביראת ה', He will be imbued with a spirit of fear for Hashem (Yeshaya 11:3, see Radak). Why is the sense of smell highlighted-והריחו?

The only sense not mentioned in connection with the sin of Adam was smell (See Breishis 3:4-6. Bnei Yissoschar, Adar, 1:10). With this we can appreciate the Gemara that says smell is something that the Gemara derives pleasure from (Brachos 43b). In fact, the Aruch Hashulchan (Orach Chaim 216:1) tells us it is called ריח because it is a spiritual-רוחני - type of pleasure. Moreover, Hashem blew a soul into Adam through his nostrils (Breishis 2:7), where the sense of smell is. Now we can comprehend what the Avudraham tells us that we smell בשמים at Havdala since our נשמה יתירה left us as we are going from קדש to חול .

In light of this we can now grasp why the Chassan puts the ring on the Kalla's index finger also known as the אצבע (Kesubos 5a). Rabbeinu Bechaya (Tzav, 8) teaches that each finger corresponds to a different sense and the אצבע corresponds to smell. Since each marriage is comparable to that of Adam and Chava and smell wasn't damaged in the sin, the ring is put on the finger which corresponds to smell. As a result, one of the Sheva Brachos is ...בגן עדן מקדם With this we can comprehend why the Luchos were written with the אצבע אלהים - , finger of Hashem (Shemos 31:18), as the Luchos were Spiritual. Furthermore, when the one who brought us the Torah- Moshe- was placed into a basket as a child, it had tar on the outside and plaster on the inside. This is so that he wouldn't smell the odor of the tar (Shemos 2:3, Rashi). In regard to the plague of lice the expression אצבע אלהים is used since this Makka

couldn't be duplicated, as it was clearly all from Hashem.

Purim has a special connection to smell. This is because Haman is hinted to in the Torah by the sin of Adam in המן העץ (Breishis 3:11, Chullin 139b) and smell wasn't tainted in the sin.

The following are connections between smell and Purim:

1) The Gemara tells us מיחייב איניש בשמים which is related to the word בשמים (Megila 7b. ט and ש are interchangeable as we see in א ל אדון - in Shacharis on Shabbos, which is in the order of the Alef-Beis, that in place of ט it says בצאתם (שמחים).

2) Another name of Esther is הדסה - הדס from הדס.

3) The Gemara (Chullin 139b) tells us Mordechai in the Torah is found in מר דרור which Targum Unkolos renders (Shemos 30) מירא דכיא (similar wording to מרדכי).

4) Purim is about defeating Amalek who removed the ה and ו of Hashem's name as it says כס י ה (Shemos 17:16). Adding ה (5) and ו (6) we come to a total of 11-the number of Ketores, incense (smell) there are. It therefore is no surprise that Haman (who descends from Amalek) with his 10 sons comes to the number 11. Indeed, the Imrei Emes points out that המן yields the same sum as 95 (חלבנה), the foul-smelling incense. For this reason, the first letters of על מזבחי להקטיר קטרת, to ascend my altar to burn incense (Shmuel I, 2:28), spell עמלק. Similarly in regard to Ketores, the initials of עשו קחו לכם מחתות, take for yourselves fire-pans, spell עמלק (Bamidbar 16:6).

Amalek is the one who causes separation as they are the ones who cause doubt in תמחה את ה' אחד. In fact, looking closely at את ה' אחד, you shall wipe out the memory of Amalek, we see something fascinating.

The word זכר is the equivalent to 227 and עמלק to 240. Subtracting (תמחה, erasing) 227 from 240 gives us a result of 13. This equals אחד referring to אחד! Additionally, עמלק is an abbreviation of קבלו לא קבלו, Amalek doesn't accept the yoke of Hashem. Purim which is the idea of overcoming Amalek is about unity as we give Mishloach Manos, Matanos L'evyonim and so forth. Where there is Amalek, we need unity. Consequently, Amalek attacks when Aharon (who symbolises unity as he is the שלום אהבה, loves and pursues peace) dies (Avos 1:12).

קטר is rooted in קטר, tied up, bound (as in Baba Metzia 23b). In fact, the Gemara (Krisus 6a) explains to us that קטר represents the idea of unity as the חלבנה - foul-smelling- is together with the other 10. This symbolises that we should even include the foul-smelling Jew. Accordingly, Chofni and Pinchas who caused separation as they prevented women from returning to their husbands (Shabbos 55b, Rashi. See Bamidbar 20:29, Rashi regarding Aharon making Peace between husband and wife), were not fitting for Kehuna since the Kohen signifies unity just as Aharon was an אהבה שלום. In fact, the Kohen is the one who unites us to Hashem as he is the one who brings Korbonos for us, Davens on our behalf and so on.

In light of the aforementioned we realise it is not a coincidence that the Parshiyos near Purim have an association to Ketores. Tetzaveh contains the מזבח הקטרת and Ki Sisa has the Besamim (Shemos 30:1-10, 34-38).

The Neshama of אדם and דוד are the same. Consequently, אדם is an acronym of דוד אדם משיח as this is the rectification of Adam. Now it is understood why the sense of smell is highlighted by Moshiach since this was the sense that was not damaged with the sin of Adam.

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